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THE BOOK OF Common Prayer

Confirmed by ſundry Acts of Parliament, and briefly Vindicated againſt the Contumelious ſlanders of the

Fanatique Party,

Tearming it Porrage.

From all Sedition and privy Conſpiracy, from all falſe Doctrine and Hereſie; from hardneſs of heart and contempt of thy Word and Commandments, Good Lord deliver us.

By *Gyles Calfine.*

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BIBLIOTHECA BODLEIANA

The Booke of Common-Prayer Confirmed by ſundry Acts of Parliament; briefly Vindicated againſt the contumelious ſlanders of the Fanatique party; terming it Porrage.

I Need not make an Apology to the enſuing Diſcourſe; Tis well known to all honeſt and diſcreet Proteſtants, how baſely our Service-Book is tearmed (by the name of Porrage, a name very frequent in uncivil mouthes) and trampled under foot by unreaſonable men, that have neither *Faith* nor *Charity*; and although they be now well fed to the full, and may go from one Church to another to pleaſe their palate, and taſte of what pleaſeth them beſt, yet there may a time come, (which I pray God there do not) that they may be glad of the crums which fall from their Maſters Table: but let them alone awhile, the thing that I ſay is this, That our *Common Prayer* is ſo abhorred, depraved, deteſted and deſpiſed of by many, as if it were the moſt vileſt thing in the World; nay, if the Devill himſelf had compoſed it, it could not be more villified then it is: Tis a ſhame to ſpeak, and I bluſh to hear it, that Men that think themſelves ſuch rare Divines, that people that think they have ſuch knowledg & zeal, to tearm ſuch a good thing and ſuch holy matter as there is, to be *Porrage*: oh fie! where is your judgment? where is your moderation: what, quite loſt? is this your zeal turned to hate? you are ſurely of a hot and fiery Spirit, contrary to the nature of warm and wholeſome *Porrage*; if you knew but the right virtue of *Pottage*, you would not have tearmed the *Common Prayer* ſo, but your own Prayers: For do ye not know, that they were godly men that made them; they were not made *extempore*, but with delibe-

ration, not hand over head, as many do in theſe dayes, but ſeriouſly conſidered of, and premeditated; and do you not know That theſe good men laid down their lives for this and the Truth? and do ye not know, that they were eſtabliſhed and maintained by *Acts of Parliament*? in the Raigne of three Kings and one Queen, and is it now made a laughing ſtock; ſurely you ſhould have more manners then ſo.

Indeed, tis *Parliament* time, and men ſpeak and do what they liſt now, and ſo do ye; for ye ſpeak evill of Kings, of authority and dignity, and deſpiſe government, contrary to the Apoſtles rule. Oh the great malice that is one againſt another! againſt Peer and Peaſant, againſt Prieſt and People; oh envy, thou limbe of the Devill! how ruleſt thou in the hearts of people, eſpecially againſt Biſhops; oh how odious is that name to many! but I counſell you to ſpeak moderately and judge charitably; if they be ſtained, let them be pained: they have faults as well as we; yet they are Gods Embaſſadors, his Stewards, his Angels, diſpoſers of Gods ſecrets, diſburſers of his treaſuries; then revile them not, *For tis written, Thou ſhalt not ſpeak evill of the Ruler of the People.*

But as for that which you call *Porrage*, who hatcht the name I know not, neither is it worth the enquiring after, nor the worſe for that name, nor none the worſe that uſeth it, for I hold *porrage* good food; it is better to a ſick man than meat; for a ſick man will ſooner eat *porrage* than meat: *Pottage* will digeſt with him, when meat will not: *Pottage* will nouriſh the blood, fill the veins, run into every part of a man, and make him warmer, ſo will theſe prayers do, and work more effectually; ſet the body and ſoul in a heat; warm our devotion, work fervency in us, lift up our ſouls to God. And many things more it worketh in us, if we had but appetite to them, and tis well ſtored with herbs out of Gods garden, here a little, and there a little, as appears in the beginning of the *Common-prayer*, and ſo forward to the end of it. For there is the

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hearbs of Gods own planting(in our *pottage*,as you call it)the ten Commandments,dainty herbs to ſeaſon any *pottage* in the world : then there is our Saviours form of prayer, and that is a moſt ſweet pot-herb, cannot be denied, then there is alſo *Davids* herbs,his Prayers &Pſalms,helps, to make our *pottage* relliſh well:then,3.*Pauls* precepts; alſo the Creed,a very faithfull pot-herb; and the Song of the bleſſed Virgin,a good pot-herb, ſo that this porrage hath abundance of choice herbs to ſeaſon it, and thoſe that will eat no ſuch porrage as theſe ſo well dreſt,it is pity but they ſhould faſt,and as the proverb is, thoſe that will eat no Porrage muſt eat no meat. Though they be (as ſome tearm them) Cockcrowed porrage, yet they are as ſweet,as good,as dainty, and as freſh, as they were at the firſt: The Sun hath not made them ſowre with its heat; neither hath the cold winter taken away their vigour and ſtrength, but they are as wholſome and as well relliſhed as at the firſt,and unleſſe you be ſick for novelties, you cannot eat better then theſe. Compare them with the Scriptures and ſee if they be not as well ſeaſoned and crumb'd: if you find any thing in them, that is either too ſalt or too freſh,too bitter, or too ſowre,too little or too great; that herb ſhall be taken out, and a better put in,if it can be got, or none at all: And as in Kitchin porrage, there is many good herbs in it: ſo there is likewiſe in this Church-porrage,(as you call it.) For firſt in Kitchin porrage, is good water to make them, ſo on the contrary,in the other porrage,is the water of life. 2.There is ſalt to ſeaſon them,In the other is a prayer for grace,to ſeaſon our hearts. 3. There is Oatmeal,to nouriſh the body :in the other is the words of him, that is the bread of life,which nouriſheth our ſouls and bodies to eternal life. 4. There is Thyme in them to relliſh them, & it is very wholſome: in the other is a wholſom exhortation,not to harden our hearts,whileſt it is called to day: this relliſheth well. 5.There is a ſmal Onion to give a taſte. In the other is a good herb, called, Lord have

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mercy upon us, which gives a ſweet taſte to the ſoul. 6. There is Roſemary to comfort and refreſh the body, in the other is comfortable words of Chriſt: *Come unto me all yee that are heavy laden, and I will refreſh your ſouls.* 7. There is Marygold leaves, to revive the ſpirits. And ſo in the other, there is the *ſouls magnifying the Lord, and the ſpirits rejoycing in God our Saviour.* Theſe and many wholeſome herbs are contained in it, and all theſe boyling in the heart of mans will, make as good porrage as the world can afford; eſpecially, if you uſe theſe herbs following for digeſtion, *viz.* The herb repentance, the herb Grace, the herb Faith, the herb Hope, the herb Love, the herb Good-works, the herb Piety, the herb Zeal, the herb Fervency, the herb Ardency, the herb Vigilancy, and the herb Conſtancy; with many more of this nature, which are moſt excellent for digeſtion. And thoſe that deſpiſe this porrage of ours, have no appetite to the Lords prayer, the ten Commandements, the Pſalms of *David*, and other good matter that is in them, this being contained in the Common Prayer, muſt be deſpiſed alſo: but me thinks I hear ſome ſay, they deſpiſe not thoſe: What is it then I pray that you diſlike in this Porrage? Oh Sir, I know your meaning by your gaping, this ſticks in your teeth and ſpoils your ſtomack. 1. There is, (you ſay) too much of the Surplice which ſmelleth of the garment of the Whore. 2. There is too much croſſing in *Baptiſm*, and that ſmels (you ſay) of the mark of the Beaſt, (but of what beaſt, I wot not) 3. There is too much bowing, and that taſts of Idolatry. 4. There is too much ring in *Matrimony*, and this ſmels of Superſtition. 5. Too much kneelling at Sacrament, this taſts of *Antichriſt*. 6. Too much ſtanding up, this ſmels of vain-glory. 7. Too much glory be to the Father, and this is ſuperfluous. 8. There is too much Lord have mercy on us, and this is needleſſe. 9. Too much Lords Prayer, and this is odious in every ones mouth. 10. There be too many prayers, and they ſavour not of the ſpirit. And

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what of all theſe, do they ſavour ſo ſtrong in your noſe, that you dare not peep in to the Ch -h. Then I may ſay, you ſavour of an ill ſmell, and are very abſurd, and you have got a great cold in your feet, and it is fumed up into your head, & ſo ſtuffs your brain, that you cannot ſmel at all, and carrion is as good to your ſcent, as good, and wholſome porrage is. That which you hold to be the worſt (as namely) croſſing, bowing, ſurplice, kneeling, *&c.* is not worth the ſpeaking, and he is a mad man that believes there is ſalvation in them: and ſo of neceſſity we muſt uſe them: no, they may be left at any time, when authority ſhall command: they are ordered but for decency ſake, and as neer to the Primitive times as could be gathered, and if we have no order in our Churches, we ſhall be a reproach to all people. If we ſhould be of that mind, as the faſhion is or many people are, we then muſt have a new form of prayer every year, ſo you would have ſomething, but you know not what: ſo that you are never content full nor faſting, neither with Porrage nor without.

If Pottage had not been good food, *Jacob* would have made none, neither would the Angel of the Lord, have carried *Abbacuc* by the hair of the head, to *Daniel* in the Lyons Den, that he might eat the *Pottage* which *Abbacuc* had prepared for the reapers. I'le warrant you *Daniel* was glad of them, he went not behinde the doore to eat them, as many in our dayes do ſtay at the Church doore till the ſervice is done, and then come and eat the bread out of others mouths: but believe it, theres no death in this *Pottage*, in this *Common Prayer*: though many have preached and ſaid there is, and that tis meer Popery. If this be the opinion of *Roundheads*, then tis no marvel we are ſo ſubject to change; for mark it alwayes, that that which is round is ſooneſt moved and never conſtant, neither in manner, faſhion, or place; their wit is like quick-ſilver, in a foot-ball, alwayes running, ſo nothing will ſtay their humour. Therefore I counſell you to doe as *Eſau*, *Jacobs* brother did, who ſold his Birth-right for

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a Meſſe of *Pottage*; ſo would I have you to doe, to ſell your ſelf-opinions for this *Porrage*; I do not mean, that you ſhould ſell your chiefeſt Birth-right, *The word of God*, that unto which you are born, and muſt die for; not to ſell this for Ceremonies, not to ſell the ſubſtance for a ſhaddow, but deſpiſe the bare conceits of it; and I dare warrant you, that the uſing of this which you call *Porrage*, will never prove your bane, neither ſhall you commit any ſin in the leaſt degree, provided, that you uſe them to no other end, then they were ordered unto, and that is as St. *Paul* ſpeaks concerning the World, *to uſe it, and not abuſing it*; for the faſhion of the World paſſeth away, to ſuch end we may uſe them, and not abuſe them, knowing that it is in the power of King and Parliament, to alter and change them when they pleaſe, if in caſe they be corrupted.

You that unto the Fleſh are ſo inclin'd,
And love all meats but Porrage (*that's your minde*)
Hark in thine eare, what I ſay, look well too it,
For too much Fleſh, perchance, will make thee rue it.
Set not thy minde upon the Fleſh too much,
Leaſt that it prove too hot for thee to touch;
This kinde of diet meat and Porrage *filleth,*
But too much Fleſh alone, the body ſpilleth.

Poſt-ſcript.

Feare God, Honour the King.

Let every ſoule be ſubject to the Higher Powers.

Submit your ſelves to every Ordinance of Man, for the Lords ſake; for God is a God of Order, and not of Confuſion.

FINIS.